

AMERICA

A CATHOLIC REVIEW OF THE WEEK

APRIL 16, 1938

WHO'S WHO

LOUIS J. GALLAGHER, S.J., as Assistant to Edmund A. Walsh, S.J., Director of the Papal Relief Mission in Russia, had the honor of conveying to their final resting place in the Vatican the sacred remains of Saint Andrew Bobola, canonized this Easter by Pope Pius. There is being published in Rome an authoritative Italian life of the martyr and Father Gallagher has been deputed to issue an authorized English translation. . . . PRINCESS CATHERINE RADZIWILL, born of the old Russian aristocracy, maid of honor to the Tsar's sister, became a refugee before the Red terror. Since coming to the United States she has engaged in newspaper and magazine writing, and strangely, has acted as an organizer for the A. F. of L. Just prior to her visit to Moscow, where she took tea with Stalin, she renounced her membership in the Russian Orthodox Church and became a Roman Catholic. She was received into the Church last year in Warsaw. She writes, in reference to the recent Stalin executions: "Our old Russian aristocracy had many faults, many vices, but it died bravely, with honor, whereas these Bolshevik hounds cannot even show this honesty which is supposed to exist among thieves and brigands." . . . AMERICA'S CORRESPONDENT must remain anonymous. Having a roving commission, he made it his business to be in Austria during the historic week of its downfall. . . . FRIEDRICH BAERWALD, economics professor at Fordham University, contributes articles to English and German periodicals, and is the author of several volumes on economics and sociology.

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COMMENT

THE BANDWAGON is steadily rolling down the road. Every mile that Franco wins in Spain brings him many American friends. Every victory he achieves gives courage to those who have heretofore restrained their cheers. We welcome our late-coming allies and have only one regret, that they did not express themselves so openly in 1936 and 1937. We affirm our right to welcome them. We are the few (not more than two dozen Catholic clerics and laymen, and about a half-dozen non-Catholics) who espoused the Spanish popular movement led by Francisco Franco, from the very beginning. We are the few who have striven, despite discouragement, to dissipate the apathy, the doubts, the fears that clouded Catholic minds during twenty months. We are the few who have carried on the fight in the United States against the hydra-headed species of Communists and Liberals who poisoned the American press and public opinion against Franco and his cause. Toward the end of 1936, we had attracted to our Catholic side a number of adherents. During 1937, we were joined by a goodly majority of American Catholics. In 1938, as Franco wins, there remain only a few Catholics dissenting. Among non-Catholics, especially of the capitalistic and society class, the trend toward General Franco and the Nationalists is becoming the fashion. The twenty months of fear and silence, while the battle waged, is nearly over. Victory is certain, and the parade is forming.

THE RECORD shows that AMERICA was among the very first to come out into the open against the so-called Loyalists and in favor of the Franco uprising. On July 18, 1936, there reached the United States the first news of the revolt. It was news discolored against the Franco movement. AMERICA, believing in him and the righteousness of his protest, championed him. Through August and the remaining months of 1936, scarcely an issue of this Review went to press without an article or an editorial or a comment that clarified the situation in Spain and upheld the Franco position. This was the first American publication to use the name of Nationalist in designating the Franco movement. Through all the dreary and oppressive months of 1937, when the final outcome was uncertain, when the mass of public opinion in the United States was so viciously aroused against Franco and the Nationalists, this Review, with intelligent force and with conviction, stood foremost in the battle for Spanish liberation. What AMERICA said, was endlessly repeated. What it revealed, was taken up and broadcasted. What action it suggested, was followed. We write now for the record, not for commendation. AMERICA rejoices in the final victory of the Christian and truly Spanish movement

in Spain. The critical period of readjustment in Spain is the present problem that interests us. We shall follow the developments closely and shall honestly express our opinions. If the Government of the new Spain is not a Government from the people up but is a Government of dictators down, we shall not hesitate to express dissent. But now, as far as the future may be discerned, we believe that the fundamental liberties of the Spanish people will be guaranteed by the victorious Nationalist Government.

WHEN the medieval pilgrim set out on his journeys, he took with him a scrip, which was a receptacle for alms as well as a source of supply for the inner man. He also carried a staff, wherewith he could hasten his steps and belabor unruly dogs and possibly bandits along the route. The Pilgrim of AMERICA's editorial household, Father LaFarge, has lifted down his Scrip and Staff from the purely symbolic or decorative position they have held for long syne on the pages of this Review, and is taking them with him for a two or three months' pilgrimage to Europe. In the meantime, they disappear for the time of his absence from AMERICA's pages. The editorial pilgrim, however, will not disappear, but will be heard from at intervals in the role of a special correspondent. While traveling, Father LaFarge assures us, he will observe what he considers the golden rule of all voyages, which is to see everything you can see; praise everything you can praise; but not eat everything you can eat: *omnia videre; omnia laudare; sed non omnia manducare*. AMERICA's prayers and good wishes attend him on his voyage of exploration.

THE ONLY subtle thing about the French aid furnished the Loyalists in Spain, especially during the first fourteen months of the civil crisis, was the way the facts were kept out of the headlines in French and American newspapers. Observers watched trainload after trainload daily cross the frontier into Spain with munitions, military equipment and men. It is an open secret in France that much of this equipment came directly from Government arsenals. It was no secret that recruiting stations throughout France have been operating openly, even while non-intervention assurances were broadcast by the Government. The Leftists in control made no secret of their Spanish Red sympathies, and there are strong indications that the fall of Blum's first ministry had some connection with the Spanish question. It was France principally that saved Madrid in the first days of the war; but for her aid the war would have been ended in a few months. However, in late months there

has been a marked let-up of French aid, and it would be interesting to discover the real motive behind it. Appeals, even made personally by Premier Negrin, have been met with a deaf ear. For public consumption, France has virtuously replied that she must abide by the non-intervention agreement. But in view of the past the reply has a false ring. Perhaps a closer approach to the truth lies in the fact that the enormous Spanish gold reserve is nearly exhausted, and France sees no further reason for backing a lost cause, from which the only thing she could recover would be the empty sack.

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PROPORTIONATE to the bewilderment produced in the mind of Catholics by the *Heil Hitler!* of Cardinal Innitzer is the assurance given by his second declaration issued, and, apparently, following his emphatic reprimand by the Holy Father. The Holy See, now speaking through the Archbishop of Vienna, insists that the Nazi Government observe to the letter the engagement entered into by the former Austrian Government; that freedom of religious worship and the Christian education of youth shall be scrupulously inviolate. If perplexity still exists as to this further course of events, it may be dispelled by two simple considerations. The first is that the Church's policy remains unchanged. Persons come and go, governments rise and fall, but the Church forever remains true to the sacred trust reposed in her by her Divine Founder, Jesus Christ. The other is the obvious fact that the meaning of any undertakings between the Church and the secular powers rests upon the powers' own willingness to observe sworn engagements. So far in the Nazis' case, this willingness has appeared conspicuously absent. What concessions the Church may still make, rest upon what conceivable hope there may be of the Nazis' reform. The firm action of the Holy See appears to indicate that few such hopes are now entertained, and that the Church is preparing herself for inevitable conflicts that may arise.

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RAILROAD problems are at present engrossing the attention of the administration. We emphatically disagree with William Green, president of the A. F. of L., that "the only way the railroads can be saved . . . is through government ownership." President Roosevelt, taking a far saner view of the situation, has asserted that government ownership is the last extremity, that other measures within the industry itself should be adopted before succumbing to such recourse. Neither does he favor subsidizing the railroads, which would be just another case of "pump-priming," little conducive to restoration of industrial normalcy. The blame for the present chaotic financial state of the railroads can be laid primarily to their own directorates which have allowed the present huge indebtedness to accumulate without making any serious effort toward liquidation. They have been prodigal when common sense urged retrenchment. Today, consolidation and staggering of operation on com-

peting lines that duplicate services have become a necessary curtailment that the railroads must face, for it is safe to say that a large part of the short-haul freight and short-run passenger service has been permanently supplanted by the truck and private car. But the railroads in their present straits can well afford to scrutinize their upper-bracket salary list where some profitable economy might be effected. Thus, some years back one railroad supplanted its president, only to retire him to the board of directors on a \$30,000 annual salary. But government ownership will only result in increased burdens for the taxpayers in order to make up the deficit occasioned by government mismanagement. And as for subsidy, such measures have added some seven billion to our national indebtedness which is quite sufficient for the present generation.

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BARCELONA is apparently doomed. A tiny, but infallible indication that it cannot be held is the fact that the wives and children of the Government officials are escaping to France. Señora Companys, wife of the Catalan President, and her daughters, Señora Garcia Oliver, wife of the leader of the Anarchists, and wives of various officials are safely out of Spain. Also, a British cruiser is reported near Barcelona, ready to evacuate the heads of the State. It is the story repeated of Bilbao and the Basqueland; evacuate those responsible for the bloodshed and let the innocent ones perish. There will be butchery in Barcelona *before* General Franco's troops enter the city. The Anarchists and Syndicalists will repeat the bloody massacre that marked the first days of the war. They are armed and they are desperate, dying, they will first take vengeance. There will be a savage destruction of private and public property before capitulation, a ruined city for Franco when he enters. But of all this, the American newspapers will probably be silent or apologetic. They will not be shocked by the wholesale murders in Barcelona perpetrated in the last days by the Anarchists, Syndicalists and Communists. They will tell, only, the highly exaggerated tales of Franco's alleged cruelty *after* Barcelona is captured. For the true news about Spain, pass over the newspaper headlines and read the small but significant items tucked away at the tail of the story.

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THE BIAS Contest ended with the first minute of April 1. It had been our intention to announce the winners of the awards in this issue. But it was impossible to finish the reading of the newspaper and magazine entries together with the accompanying letters, and to evaluate them in time for publication. We are urging Father Toomey and his judges to expedite their work and to tell us the results next week. A few details have leaked out: about 350 examples of bias were culled from about one hundred publications; and strange as it may seem, a certain Catholic publication may be found worthy of a prize for anti-Catholic bias.

HAIL TO BOBOLA THE NEW SAINT OF POLAND

Having suffered with Christ, he rose with Christ

LOUIS J. GALLAGHER, S.J.

SAINTS are universal citizens but the nations to which they belong by birth have a special claim upon their glory. The world will be enriched at Easter time by the canonization of Giovanni Leonardi, Salvador da Horta and Andrew Bobola, but Poland in particular will have great cause for rejoicing in the triumph of Bobola, who will probably be chosen as a patron saint of the nation.

During the last three centuries, his name has been mentioned in connection with every military disturbance that Poland has experienced; these have been many and disastrous and all of them have had a religious issue. Apart from the long list of miracles wrought through his intercession, the two most remarkable features of his history are his extraordinary death and the story of his body, which for centuries proved to be as impervious to the ravages of time after death as it had been indomitable to the tortures of inhuman cruelty in life. After forty-four years in humid earth and covered with gaping wounds, the body of the martyr was discovered in a state of perfect preservation and flexibility. For nearly three centuries following, it was moved about from place to place, until his prophecy, in an apparition, picturing a battle of the World War, to be followed by the freedom of Poland, was finally fulfilled and his remains were transferred to the Vatican in Rome.

The Senatorial family of Bobola came from Bohemia and settled in middle Poland early in the thirteenth century. Andrew was born in 1591 in the parish of Koprzynica, situated in a fief-holding of the family, in lesser Poland. Like so many others whose fame burst upon the world unexpectedly, there are practically no records of his early youth, though it is known that he was brought up under strict surveillance and in the religious discipline of an influential Catholic family of the period. The life of Andrew Bobola in the Society of Jesus is traceable in the records of the Society in exactly the same manner in which the history of Jesuit personnel is recorded today. He entered the novitiate of the Province of Lithuania at Vilna, in 1611. His teaching career was passed in the colleges of Brunsberg and of Pultusk, and his superiors of that time have left a record of the remarkable influence for good of Andrew Bobola on the entire student body.

He was ordained to the priesthood on March 12, 1622, the day of the canonization of Saint Ignatius and of Saint Francis Xavier.

The missionary work that has rendered his name famous was begun in the town of Nieswiez, northeast of Pinsk, in the Grand Duchy of Lithuania. The place had a reputation as a hot-bed of heresy, of dissolute morality, of vendetta and of gross religious superstition. Through the energetic labors of Father Bobola, the district was transformed into a center of law and order. When he first went to Vilna, the city was struggling in the throes of a pestilence. His work among the plague-stricken and the six laborious years that followed it, fixed his name into the history of the city. Fourteen years were to intervene before he was assigned to his final labors and his glorious triumph at Pinsk.

Schismatical and heretical persecution of those who were united with Rome was common in Polish Ruthenia for more than half a century before Bobola arrived in Pinsk. When he first appeared there, the boys in the streets threw stones at him. A few years later they were his ardent admirers and their parents called him "Apostle of Pinsk."

National boundaries are more easily passed by religious schism than by invading armies. Bohdano Chmielnicki, Supreme Attaman of the Cossacks, emboldened by his invasion of Poland, decided to set up an heretical hierarchy and to sever Poland and Lithuania from the religious supremacy of Rome. What influence was accountable for the deep-set hatred of Rome and for the barbarous persecution of Catholics, on the part of the Russian Cossacks, is of no particular interest at present. In 1653 two armies were sent to lay waste the cities and the countryside of Lithuania. Father Bobola saw that the fertile fields of his apostolate were about to be trampled down by a stranger horde in the service of religious schism, and he petitioned his Superiors to be allowed to return from Vilna, whence he had been called for safety, to the scenes of death and destruction in the district of Pinsk.

Before leaving Vilna he wrote a letter saying that he was on his way to martyrdom. They were looking for Bobola as a prize capture and as the main support of the Faith in that vicinity. He was captured on May 16, 1657, in the village of Mogilno,

outside of the town of Ianov, and as they dragged him from the cart in which he was riding, he lifted his eyes to heaven and repeated the words, *fiat voluntas tua*. This was his Gethsemane, his bitter passion was to follow immediately. Space will not permit the rehearsal of the three hours that followed, in which the development of his tragic end followed the design of that of his Divine Master.

In the minutes of the first Congregation of Rites that investigated the death, it is recorded that there probably never was a case presented that equalled this one in cruelty. When first taken he was ordered to deny his Faith. He answered with a calm prayer for the forgiveness and the pardon of his oppressors. From that time on it became a contest between inhuman ferocity and tranquility of soul, and from beginning to end, as he was scourged with whips and hacked with swords, burned and beaten and actually flayed alive, after having an eye plucked out with a sword point and his tongue uprooted to stop him from praying, no cry, no protest, no wincing under torture could be forced from him. Such self-possession under extreme torture only served to increase the rage and the inventive genius of diabolic cruelty. This is the false pride of human depravity, that vents itself in the blood-letting of its helpless victims. His three hours' agony were finally terminated by a blow from a heavy saber.

In 1663 the church in Pinsk in which Father Bobóla was buried was destroyed by fire. Eight years later, the house containing the documents of his life was also burned. In 1702 when the church was rebuilt, the exact place of his burial could not be located. Father Martin Godebski, the Rector, while praying for heavenly direction in the government of the new college, was startled by the presence of an unknown Jesuit in his room who told him that he was Andrew Bobóla, that he would be Patron of the College and that his body was lying on the left side of the entrance to the sub-cloister of the church. Searching there they discovered a tablet marked: *Andrew Bobóla: Put to death by the Cossacks.* Behind the tablet was a coffin, buried in mud and considerably decayed, but the body within it, marked with many wounds, was as natural and flexible as the day its soul had taken flight. The place immediately became a pilgrimage center for all of Poland and Lithuania.

The change of guardians of Bobóla's tomb and the moving about of his relics followed the order of Polish military disturbances. The first dismemberment of Poland took place in 1772. The Society of Jesus was suppressed in the following year and its church at Pinsk, containing the tomb, was taken over by the Greek Catholics. 1793 saw a second partitioning of Poland and this church went to a Community of Russian Orthodox monks. The Jesuits were still living in Community in Polock and in 1808 the body of Bobóla, still in a state of perfect preservation, was transferred to their chapel. When the Society of Jesus was expelled from all of Russia in 1820, their houses were given over to the Dominicans, and in that year Bobóla appeared to a Dominican Father and described to him the battle to take place on the plains of Pinsk, which

would result in the freedom of Poland. An account of this vision was published in the *Civiltà Cattolica* following the beatification in 1854. The battle took place just a hundred years after the apparition. Under Nicholas I in 1830, the Church at Polock was given to the Orthodox clergy and the Dominicans took the relics with them to another church.

Two days before the Vatican Relief Mission arrived in Moscow, in July, 1922, to take part in feeding Russian children during the great famine, the Bolshevik military removed the body of Blessed Andrew from the church in Polock and took it to the town of Witebsk.

Some outstanding incidents of the last and longest flight of the body of Bobóla are taken from our diary of the time. Arriving in Moscow on July 22, 1922, we were informed that the body of the Blessed was somewhere in this same city, and we decided to look for it. Cadavers, removed from the tombs and sepulchres of various churches were on exhibition in the Medical Museum on the Petrovka, but there was no specimen there resembling the relics we were seeking.

In September, 1923, on request from the Vatican, the State Department of the Soviet Government decided to give up the relics, if the Mission would take the responsibility of conveying them to Rome. With arrangements completed for transportation, the casket was placed in a special car, resembling an American railway caboose, to be attached to the mail train for Odessa on the following day. The name of Tchicherin on our diplomatic passport was an open sesame as far as Constantinople. It released our interpreter from arrest when he refused to describe the contents of the car to a Cheka agent in the Moscow depot, put the Cheka force at our service at Bryansk, and secured a guard of twelve soldiers during our passage through the bandit district between Kornotop and Odessa.

At midnight, eight hours out on the Black Sea, our ship was stopped when a pursuing destroyer threw a shell across her bow. There was general consternation aboard until a Russian official, who was getting out on a bogus passport, was arrested and taken aboard the warship, which disappeared, without lights, as it had come. After five days in quarantine below Constantinople, the Turkish authorities refused to allow us to transfer the relics to the Lloyd-Triestino liner that was to take us to Italy, until we produced a letter supplied for such an emergency by the Turkish ambassador in Moscow. The relics of Blessed Andrew Bobóla arrived in Rome on the Feast of All Saints, to be placed in the Chapel of the Relics in the Vatican.

The two miracles necessary after beatification were investigated and confirmed in the usual three meetings of the Congregation of Rites and the cause of the canonization was closed in the semi-public consistory of March 17 of the present year. When the Congregation had finished with the case and presented it to the Pope for approbation and publication, the Secretary remarked that it would mean a signal glory for the Polish people. The actual canonization will mean a singular blessing for the world at large.

AUSTRIA COLLAPSES UNDER HITLER AND THE SWASTIKA

An eye-witness recounts the tragedy of mid-March

AMERICA'S CORRESPONDENT

"THE Fuehrer and Chancellor of the German Reich invited me to a personal consultation which took place at Obersalzburg on February 12." (Schuschnigg).

Two men in a room of the chalet at Berchtesgaden, one striding nervously up and down, his voice excited, high-pitched, petulant, demanding, abusing, threatening; the other seated, listening, outwardly calm, smoking cigarette after cigarette. Schuschnigg's answer came on February 24. The answer was: "Austria must remain Austria." To Hitler's demand that "common blood belongs in a common Reich," Schuschnigg replied: "Our first duty is to preserve the liberty and independence of the Austrian Fatherland. Austria is a Christian State, a German State, a free State." The foreign press misjudged the Austrian Chancellor. He had not yielded; the press report of a "cold Anschluss" was premature.

Electrified by the words of their leader, the Fatherland Front of Austria took heart. The watchword was: "With Schuschnigg for Austria." Heil Hitler was drowned out by Heil Schuschnigg! Thousands thronged the streets of Vienna cheering the heroic stand of their Chancellor. Who could have dreamed that but two weeks later the same streets would be lined by thousands welcoming the German Chancellor?

On Wednesday, March 9, a momentous, as it turned out, a fatal step was taken. Schuschnigg called for a plebiscite on the following Sunday. "I must know whether the Austrian people are with us in the course we have followed for a free, German, independent, social, Christian and united Austria."

Vienna in the following days presented a stirring spectacle. Planes droned overhead showering the streets with propaganda for the Fatherland Front. "Vote Ja!" "With Schuschnigg for Austria!" "Free, Christian, German Austria!" The white cross of the Fatherland Front was painted on the sidewalks; posters bearing portraits of Schuschnigg appeared throughout the city, and over the night air the constant hum of cheering thousands crying their slogans: "Heil Schuschnigg!" "Red, White, Red, until death!" Lesser, but better organized and more vociferous groups of Nazis marched up and

down the streets unmolested, giving the lie to a later statement of Hitler that the National Socialists were oppressed. Thousands cried "Sieg Heil" and "Heil Hitler" and flaunted the swastika; but tens of thousands wore the emblem of the Fatherland Front, a red, white and red ribbon, the historic colors of the Bambergers. Nor were there lacking other groups, surprisingly small, who raised the clenched fist, a sinister portent of worse days in store for Austria, the Socialist workers who may not accept Hitler and his National Socialism without a suicidal struggle.

Despite the enthusiasm of the opposed groups there was little disorder, again giving the lie to Hitler's statement that there was anarchy in the capital. The admirable Vienna police were everywhere, six to a street in the heart of the city. Two on each corner and two in the middle of the street, they courteously stopped passers-by and questioned their business. Thus, opposing groups were kept apart and large crowds were prevented from forming. The Oper and Kartner Strasse were Nazi strongholds, yet even there the impression gained that the Nazis were in the minority. Hopes were high and eagerly we waited the triumph of the Fatherland Front on Sunday.

It was the evening of March 11 when our hopes were blasted. The first intimation of disaster was the report that the plebiscite had been postponed. This was followed by Schuschnigg's announcement that he had been forced by Hitler to resign. Dumbfounded we wondered what had happened. But it was not long before we found out. The wheels of justice move slowly, but those of injustice swiftly. No sooner had Schuschnigg's decision been made known than the organized minority redoubled its agitation throughout Austria. In centers where the Nazis were particularly strong, such as Innsbruck, Linz, Graz, Klagenfurt, the Fuehrer's adherents had everything their own way. Nazi propaganda from Munich broadcast false reports of conditions in Austria. On the afternoon of March 11, the Munich station announced that the National Socialist majority had been delivered up to the Reds; that Schuschnigg, in whom no one had any confidence, had lost control of the entire situation; that anarchy had arisen and was rampant in Austria.

The truth was that, despite the widespread Nazi demonstrations, there was belief that the Fatherland Front would win the plebiscite by so great a majority that the sleeping democracies might be moved to act should Hitler attempt to carry out the threats made at Berchtesgaden. With lightning speed Hitler moved. On the afternoon of March 11, the Swastika, a German plane, appeared over Vienna. State-Secretary Keppler, representing the German Chancellor, demanded that President Miklas postpone the plebiscite, dismiss Schuschnigg, and accept a government chosen by the Fuehrer. These demands Miklas rejected. Shortly afterward, Lieutenant General Muff, military attaché, delivered Hitler's ultimatum: the demands were to be fulfilled by seven-thirty of the same day, otherwise 200,000 German troops would cross the frontier. Again Miklas refused. At eight, the scheduled time, the troops had not moved. Consequently Miklas, feeling that the pressure had been somewhat removed, asked for Schuschnigg's resignation and appointed Seyss-Inquart, Hitler's creature, Federal Chancellor.

Schuschnigg, in a farewell address which was not allowed to be published in the now free Austria, revealed the banditry of the German Chancellor: "The German Government has presented the Federal President with the ultimatum to appoint its candidate for the Government, else the German army will invade Austria. . . . There is no workers' uprising, the country is tranquil and the Government is in full control. . . . The Federal President orders me to say that we have yielded only to force. . . . I resign the Government and take my farewell with the German words 'God protect Austria.' "

On March 12, Vienna woke to find itself Nazi. Nazi flags appeared on the public buildings, Nazi arm bands on the police. S. A. troopers, most of them youths in their teens, were detailed to keep order, German planes droned ceaselessly overhead. At the new Chancellor's request German troops were on the way to Vienna; at two they had crossed the border. Austria, the remnant of a mighty empire, had lost its identity. It had become a land of the German Reich. Hitler's dream had reached the realm of actuality: one blood, one Reich, one Fuehrer.

Signs of the new freedom were soon apparent. Attempts to buy the *Reichpost* were futile, and earlier editions were censored. Schuschnigg's farewell address could not be told in Austria. A stroll through the Jewish sections of Vienna revealed further indications of the new freedom. Plate-glass windows with gaping holes, and more prudently, street after street of shops with steel shutters down. Not only were few Nazi emblems seen here, but few people were out in the now free air of Vienna.

Crowds of exultant Nazis, many of them last-minute purchasers of the swastika, late comers on the bandwagon, thronged round the various district offices of the Fatherland Front. Hammer blows to the accompaniment of "Sieg Heil" and "Heil Hitler" marked the destruction of the Fatherland

Cross, a symbolic action. Posters of Schuschnigg were torn down and everywhere one saw pictures of the *schöner Adolf*. Hitler's bombers flew the Vienna skies, and Hitler's words, read by Goebbels, came over the air. That evening the first German troops arrived in Vienna. With unintentional humor the *Daily Mail* reported that the Austrian army had fallen back on Vienna. Seyss-Inquart had not only called in the German army but at intervals throughout the day his recorded speech warned against any semblance of resistance to the advance of the "liberators."

Hitler was expected in Vienna the next day, March 13. The Nazis were out in full force, their numbers swelled by thousands of pilgrims who flocked to the capital to do homage to the Fuehrer. The Ring was lined deep with Austrians eager to welcome the invader. Austria was no more, and thousands of Austrians rejoiced. Gray-green troops celebrated a bloodless entry into the capital. The Austrian army was sent to its barracks. German police "helped" the Austrian police to keep order. German loudspeakers patrolled the streets spreading a version of the betrayal of Austria in which the villain was Schuschnigg and, naturally, the hero Hitler.

On the evening of March 14, Hitler arrived in Vienna. Bands played *Deutschland über Alles*, and the hitherto forbidden *Horst Wessel*. Thousands cheered and church-bells tolled what may well have been their own death-knell. The next day the enthusiasm reached a climax. Through avenues of fanatically enthusiastic Nazis, the Reich paraded its might. The gray-green machine was rolling. Tank after tank sped along the Ring with its solitary driver in black uniform and rakish tam-o'-shanter; then followed column on column of German troops: infantry, cavalry, artillery, field guns, machine guns, anti-aircraft and anti-tank guns, howitzers, etc., all the equipment of modern warfare which had been ready to blast its way through the very streets on which it was welcomed by Austrians. A mighty roar broke out, a sound that sent a quiver up and down the spine, old and young, gray-haired men and stout hausfrau, maidens and youths, mere boys and girls were suddenly swept along in a tide of emotion that brought tears to their eyes and caused their voices to break. Their Fuehrer was passing. Standing upright in an open car, his hand raised in the Nazi salute, a perfect target, the brown-clad Fuehrer received the homage of his followers.

Under cover of parades and celebrations the Nazis were already transforming Austria. The Fatherland Front was disbanded, its offices confiscated, its leaders under arrest or in hiding.

The campaign against the Jews received new vigor. Crayon signs designating Jewish shops were replaced by more official printed posters: "The owner of this store is a Jew." Nazi shops bore the legend: "Only Aryans admitted." Trapped by the sudden move of their arch-enemy, the plight of the Jews is pitiable.

Nor have Catholics been unmolested. The buildings of Catholic Youth organizations have already

been confiscated. In fact one of the comic-tragic sights in Vienna is the spectacle of mere striplings shouldering rifles importantly standing on guard before the confiscated buildings.

All sorts of rumors were afloat concerning the members of the Schuschnigg Government. Schuschnigg was reported to have fled into Hungary, but the most reliable sources unfortunately report that he is a prisoner in his home in Vienna. Burgo-master Schmidt was arrested almost immediately. Fey was reported to have slain his wife and children and then to have committed suicide after having left a confession that he had assassinated Dollfuss, a report suspiciously similar to reports of

suicides during the former Hitlerian blood purges.

On Wednesday, March 16, came the official announcement that an *honest* plebiscite would be held on April 10. The question proposed for *Ja* or *Nein* reveals the insincerity of this electoral farce. "Are you a German or are you against us?" Nine-tenths of the Austrian people boast of their Germanity. Schuschnigg himself stated in his fighting speech that a good Austrian is a good German. The question, to be honest, should be not whether one is German or not, even whether one favors *Anschluss*, but whether one favors Hitler and his party. Such is the honest plebiscite to be held by Hitler. In the words of the ex-Chancellor: "God protect Austria!"

ECONOMIC ANALYSIS IS BEING NEWLY ANALYZED

Approach toward solving social and economic problems

FRIEDRICH BAERWALD

FOR a very long time economics strove to be "pure." An economic approach not utterly cleared of the human, the historical and the political aspect was deemed "unscientific." To bring the word Christian even in remote relation to economic problems was positively shocking. "Value judgments" were ruled out officially and many economists were naive enough to believe that there's was an entirely objective approach. This artificial separation of means from ends, of evaluations from factual analysis was bound to break down. Our crisis is the symptom of the collapse of these methods of social management and analysis based on unrealistic notions of human nature and economic behavior.

However, we are still far from recovery from this unwholesome situation. In the sphere of our attitude toward government the false liberalistic approach still confuses the lines between politics and economics. We are still too much dedicated to the idea that in the final analysis all social and political problems are economic and can be met on this level. The extent to which this attitude still determines public opinion in the United States is clearly expressed in the fact that it is deemed one of the most important functions of the executive of a great nation continuously to issue statements on prices, wages, currency, holding companies and related problems.

The consequence is that an economic psychology is still at large which subjects the business system to day-to-day fluctuations between optimism and pessimism, between confidence and distrust in government, thereby causing changes in the short-run outlook which have no basis in the more fundamental economic conditions. In a period of large-scale enterprise, in which the time and space element has been eliminated as an obstacle to business transactions, our economic system as a whole becomes increasingly susceptible to the change of attitudes of leading business men. More than ever is the state of affairs conditioned by the state of mind.

This brings us right back to the situation which is characterized by the breakdown of pure economics. Since it was inadequate in its interpretation of the actual complex situation, governments found themselves without a long-run policy and without a broader philosophy of social and economic management at the time when the economic decline began.

Regardless of whether principles were at hand or not, action had to be taken immediately. Government must go on. It cannot wait for the rediscovery of sound principles if that, as it does today, requires our going on a searching expedition which has to find its way through the chaos left over by the age of liberalistic delusion. Nobody can blame the gov-

ernment for introducing relief policies, for attempts to assure adequate prices for farmers, for trying to find a "bottom for wages and a ceiling for hours." The trouble with all these things is that while they represent nothing but the immediate and often haphazard response of government to a social and economic emergency, they are rationalized and popularized as the outgrowth of a new and already fully developed social philosophy.

But the acquisition of a new attitude towards social and economic problems is not an overnight affair. The mere discovery of the modern social problem should not be confounded with finding a solution. Nor does the proclamation of sound principles suffice. In fact we have to realize that a Catholic approach to actual social problems does not consist of adopting liberalistic principles of economics adorned with quotations from Papal encyclicals.

The problem of re-orientation and the contribution that we have to make to it is more fundamental and complex. To proclaim the necessity of just wages, better distribution of income, fairness to employees as well as to employers is a necessary thing in our confused age. But it is quite another proposition to show how all these principles can be applied and gradually brought to realization in our rapidly changing economic order. It is time that we understand fully that the social value of the tremendous contribution to social reconstruction that Christian principles can make requires the building up of specific scientific tools of analysis. In other words to make these principles effective we have to apply a method of investigation suitable to our approach, whose center is human welfare. If we believe in the connectedness of all social phenomena, of which the economic problems are only a phase, this must find expression in our practical approach to business research and a study of economic trends.

From this angle the prevalent type of business analysis is highly unsatisfactory. All these methods are expressive of the liberalistic notion that there is an autonomous economic system. Furthermore, they are all symptomatic of such an advanced degree of specialization that it becomes increasingly difficult to unify all these partial studies and findings for purposes of the much needed social synthesis.

We have highly specialized studies of a strictly financial nature separate from basic technological and industrial trends. We have extensive analyses on price fluctuation and behavior detached from their monetary background. There are innumerable other specialized studies and publications with a total net result that recently it has been said with reference to social sciences that, as we go along in our work, we are on our way to know less and less about more and more.

It is obvious that, if we cannot overcome that condition, our sound principles of social reconstruction are condemned to remain forever in the sphere of good intentions. Having all this in mind our interest was aroused immediately when last summer some members of the Graduate School of Fordham

University were introduced to a different type of economic analysis which since then has been incorporated into the research and teaching schedule of the University.

For obvious reasons it is quite impossible to outline in a few lines the significance of this new approach. Its essence is the developing of a method which forces the analyst always to observe the economic system as a whole. Whereas the usual way confines studies to an observation of changes within a narrow field, this method determines the effects of changes in one phase on all other phases of the economic system.

In this perspective, employment and production are immediately referred to technological trends but also to the corporate structure and the financial set-up. Furthermore, political influences, such as taxes, are immediately brought within the scope of the study. The water-tight compartment type of thinking is made impossible by a comprehensive study of competitive conditions of products, both relative to similar ones in the same line and to the competitive position of this whole line of products with regard to possible substitutes.

Now all this seems to be extremely complex and involved. But the great practical advantage of the new method is its setting up of a "signal system," the observation of which indicates the changes going on not only of the economic system as a whole but also of the factors within the system; for instance, the relative change between employment of machinery and of labor and its immediate effects on per-capita earnings and employment on the one side and price changes to the consumer on the other.

Here, then, we have a system of economic analysis which, through its very structure, leads to that social synthesis everybody is talking about, but which nobody seems to be able to achieve. Through this system of referring seemingly isolated facts backward and forward to other ones the whole economic system begins to stand out in clear relief in its basic inter-relationship. This novel method of arranging economic data is of course no substitute for economic theory. But it is a much more efficient means to break away from the artificial isolation of the economic research laboratory and to make concrete the many-sidedness which surrounds all economic problems.

This is illustrated further by the development of "economic sections" which present themselves quite naturally if we apply this method to an economic survey of the country as a whole. It may surprise the reader to learn that our seemingly diversified business system is in reality determined by only twenty predominant industry groups producing in the neighborhood of two hundred predominant products.

By concentrating first on the predominating industries we can bring order into our analysis of the economic set-up of the United States. If we know what industries are predominant in a section and if we know further the national trends within these industries, we are able to study in a very concrete way the actual economic behavior as it prevails

in various parts throughout the United States.

The immediate application for problems of investment, public works, housing and utilities is obvious. Whereas most publications on economic trends use the wholly arbitrary breakdown into political units, this new method allows for economic characteristics of parts of the country regardless of State lines. The great importance of this new perspective for purposes of investment, allocation of public works and all types of "planning" stands to reason.

But there is an even greater significance implied in this new approach. It is this phase which makes it so very productive for the translation of Christian principles into social action. The usual business analysis is "short term." As a matter of fact our whole approach to economic problems is of that nature creating that kind of short-sightedness which is becoming increasingly detrimental in our

handling of the economic situation. Now it is the great merit of this new system to force our ways of thinking into the "long-run" period. The emphasis on technological trends, on structural changes in corporations, on the development of consumers' purchasing power broadens the outlook and reduces to their proper and limited significance the day-to-day fluctuations, by which so many people are hypnotized.

In short, the comprehensiveness and the broad time perspective of this novel type of economic analysis makes this method highly suitable for that pioneer work which is the particular contribution of a Christian approach to social problems in a period of deflation of supposedly scientific liberalistic notions. The full development and application of the method requires a period of slow and continuous growth. But that is what our institutions of higher learning are for.

RUSSIA IS TURNING TO THE GOD OF THE CHRISTIANS

The people advance from hope to higher Faith

PRINCESS CATHERINE RADZIWILL



NOTHING surprised me more during the very short visit I made in Moscow a couple of months ago, than the condition of Russia from the religious point of view. I had imagined I would find religious persecution going on most energetically. But I had never imagined that the Soviet Government could have suppressed the very existence of religion (I am here talking of the Orthodox religion) so completely that it can boast now it is no longer persecuted.

In fact it would be difficult to persecute something which has ceased to exist, and the old Russian Orthodox Church no longer exists. There are still many places of worship open, you see priests celebrating Divine Service in them; but no one with the exception of a few old women ever attends it. The mass of the people do not pray any longer, do not believe in God, hardly know the difference between right and wrong, live in fact like the savages they have become. When Moscow tells us that religion is not persecuted in Russia, it only tells the truth. The old Religion is dead and one does not persecute a corpse.

At first sight, a newcomer to Stalin's Paradise is so bewildered that he does not know how to think. We have seen before demoralized people; we have never yet been found ourselves face to face with an entire demoralized nation, one that has no longer any conscience, only lives by the force of its instincts. When one remembers what Russia was in Tsarist days, and the hold Orthodoxy had over the Russian people, one remains absolutely aghast as one gets confronted with the present indifference in regard to religious questions which has replaced the fervor of olden days. One marvels how it could have collapsed so completely and so entirely that today the bare remembrance of it has scarcely survived.

So much for the present condition of the Orthodox Greek faith in Russia. Its destruction has, on the other hand, brought about most unexpected results and consequences, one of which has been that the Soviet Government has become so intoxicated with its success, its apparent success in destroying religious Faith in that vast country, that it left off troubling about creeds other than the ancient offi-

cial one which had proved during centuries such a stronghold of the Tsarist régime. It forgot Protestantism, Judaism, Mohammedanism, Buddhism and all the different religious which, since immemorial times, flourished everywhere in the country. It even forgot Catholicism and the Catholic Church which the Tsars had always regarded with suspicion, because they had identified it with Polonism and with their old enemy Poland.

And now we come to the most extraordinary consequences brought about by what I would call the iconoclastic fury of the Soviet leaders and the Soviet Government. The whole course of human history has proved that just as man cannot exist on bread alone, he cannot go on living indefinitely without some kind of Faith in a God and in a future life. In spite of all that has been written to the contrary, all decent people have not emigrated out of Russia. On the contrary, some of its best elements have remained, and are still to be found in the country, living in reduced circumstances, most of the time in poverty and distress, but bearing their trials with admirable courage and resignation; educating their children in the same religious and moral principles in which they had been educated themselves. These people are those who have suffered the most from the religion bankruptcy which overtook their country. They had always had Faith, they needed Faith; Faith in an Almighty God, in a Church, in a future life. They needed hope, of which the collapse of their fatherland had almost robbed them.

Nowhere has the destruction of the Orthodox religion been felt more acutely than among these people, all of them belonging to what had once been Russia's ruling classes. They all needed religion, and religion had failed them at the very moment when they would have liked to cling to it more desperately than they had ever clung to anything before the catastrophe which, in a certain sense, had made outcasts out of them.

And here is where the miracle came in. As usual in moments of great crisis, the Catholic Church and the Catholic clergy came out of this general religious chaos as the only restraining influence and power able to meet the emergency. Russians, those Russians who constitute the only hope still left to Russia, involuntarily turned towards Catholic instructors, and eagerly asked them for guidance and help.

As the Church in which they were born slowly crumbled into pieces under their eyes, they came to the conclusion that something must have been lacking in its tenets, or else it would have put on a better front in presence of the trials that had overtaken it. And they looked around them in their desire to find the full truth, to find the strength which they needed in presence of the storm against which they were fighting. Racked as they were with doubts and fears, it did not take them long before they discovered that they had at their disposal the Faith for which they had been craving, the religious help they had sought in vain. In a certain sense, they underwent a moral regeneration, as God's mercy descended upon them, and their souls

were brought to the knowledge that there was still a religion in the world, a religion which had withstood the attacks of its enemies through centuries and which would withstand them until the end of all earthly things.

It is here that the Catholic clergy in Russia came at last into its own, by bringing rest to all these harassed consciences of people who, no matter what Bolsheviks may say or think, constitute the society of the future, and will be undoubtedly the power of tomorrow. Conversions to the Catholic Church have become so frequent lately in Russia that, when one realizes their extent, one is immediately reminded of the words of Our Lord in Holy Scripture: "There will be one flock and one shepherd."

Rome has once more shown its influence over the destinies of humanity. Today, Orthodox churches in Leningrad and Moscow are almost empty, but Catholic places of worship are always filled with men and women who want to pray, who have always believed in the efficacy of prayer, who pray with all their hearts and souls, and who thank the Almighty for having led them toward what they know today is the truth. From what I have seen while in Russia, I think I can say authoritatively that there are more Catholics today in Moscow than have ever been there before; Catholics who certainly will prove acquisitions to the Church, whose truth has been revealed to them amid trials such as have rarely assailed human beings before the Bolshevik tempest swept away all that they had believed in. For no one in Russia could have conceived that affairs could possibly reach such a pass until the storm of revolution actually broke over her head.

Seen from this point of view one comes to wonder whether after all, Bolshevism will not have been for Russia a mercy in disguise. Nothing else would have brought its best elements into the folds of the real Church, nothing could have better demonstrated the lack of solid foundations of Orthodoxy such as we knew it in the days of the Tsars, this Orthodoxy which had become a political principle, rather than the religious influence it ought to have been. After all Bolsheviks do not constitute the entire population of the former realm of Peter the Great, and, relatively speaking, they are a small number compared with it. Slowly but surely they are losing ground in a country, thoroughly tired now of their excesses and cruelties, a country that has realized it can win its fight against them with the help which Faith in a future life and the mercy of God alone can give Russia today.

This is not merely my own individual opinion, but that of eminent members of the Catholic clergy with whom I had occasion to discuss the matter in Moscow as well as in Leningrad. Russia is slowly going back to Catholicism; slowly returning to Rome. It may take years before our Faith will become that of the entire country, but it is bound to become a fact, perhaps sooner than we dare to hope. This brings me to repeat again what I have already said, that perhaps Bolshevism will prove to have been for Russia a mercy in disguise.

EDITOR

"PURCHASED"

BACK in the Colonial days, any man who petitioned the Government for redress of grievances, actual or threatened, was apt to end his days in a dungeon. He was an enemy of that sacred thing called "Government," which in those times, as in ours, might be a bureaucrat or a group of bureaucrats, preying upon the liberties of the people.

The Continental Congress of 1774 had this fact in mind when the delegates protested that the people's "dutiful, humble, loyal, and reasonable petitions to the Crown for redress have been repeatedly treated with contempt by His Majesty's ministers of state." (October 14, 1774.) They resolved, therefore, in the name of the people, "that they have a right peaceably to assemble, consider of their grievances, and petition the King; and that all prosecutions, prohibiting proclamations, and commitments for the same are illegal." Six days later the same principle was again affirmed by the Congress. Less than two years later it appeared, in substance, in the Declaration of Independence. Finally, in the First Article in Amendment of the Constitution, Congress was forbidden to make any law "abridging . . . the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

Our ancestors deemed the free exercise of this right wholly necessary for the protection of their liberties. What they wished to make impossible was the condition which today obtains in Austria, Germany, Mexico and Russia, where the right of petition is exercised on peril of life and liberty.

We may seem to expatriate upon an obvious fact. Yet within the past month, the manner in which this right has been exercised by the people has been severely censured by members of the executive and legislative branches of the Federal Government. One of these members threatened to subpoena all who had forwarded their petitions by telegraph. The other referred to an alleged attempt to "purchase" the Senate by the use of the right of petition.

Now this right exists whether it is exercised in public assemblies, or by citizens acting individually, or as members of social or political groups. It exists even after it has been grossly abused. Whether the petition is forwarded individually by mail or telegraph, or in bales of printed matter carried by trucks, is wholly immaterial. It ill becomes any member of the Government to criticize any of these methods. This is not a right to be tolerated. It is a right to be stimulated, encouraged, approved. Better far that the right be abused, than that it be encroached upon by any Federal official.

At the present moment, many grieve over the destruction of civil rights in certain foreign countries. Let us restrain those tears, and look to our own country. The "reasonable petitions" of our ancestors were "repeatedly treated with contempt by His Majesty's ministers of state." Unless we indignantly resist the slightest encroachment upon our liberties, we too shall find ourselves "treated with contempt."

ALLELUIA!

TO all our readers, to our friends and to our enemies, if there be any, to those who have helped us by their encouraging words, and by their criticisms spoken in love, the Editors of this Review wish the fulness of joy on this glorious Easter Sunday. None of us is without a Cross, and to many the way to Calvary is indeed long. But the happiness which comes with the knowledge of Our Lord's victory over the tomb should strengthen us to press forward bravely to the end. Beyond Calvary and the Cross lies the Garden of the Resurrection. Let us rejoice and be glad.

NOT EVEN TO W

THE trend toward Federal centralization began nearly three-quarters of a century ago or, roughly, at the conclusion of the War between the States. The one barrier against complete centralization has been found in the Supreme Court.

Recently, a new trend is manifest. It attempts to vest in the Executive the chief of the powers now openly exercised at Washington, on the plea of greater "efficiency" in government. There is some plausibility in the argument. Since Washington is attempting to exercise powers and assume functions which under the Constitution belong to the States, the machinery has become so complex that it frequently stalls and not infrequently stops. Confusion and waste are inevitable.

The remedy, however, is not in more centralization, but in a wider distribution of powers. Certainly, there is no remedy in a plan which transfers to any of the three co-ordinate branches of government the authority which, according to constitutional provision, belongs exclusively to any other.

Here we have the reason why thinking people of all political parties look askance on the reorganization bill. In its original form, quickly abandoned after the country's outspoken protest, it practically required Congress to abdicate. In its amended form, the sweep of the powers to be vested in the President is somewhat narrower. But since even the amended form represents a tendency to strengthen the executive at the expense of Congress, it is based

PUBLIC WELFARE

THE first purpose of all government is the protection of the public welfare. The first purpose of the judicial, legislative and executive branches of the Federal Government is the protection of the common good. When the three coordinate branches of this Government apply themselves, untrammeled and unafraid, to this work, the public welfare will be promoted. There will then be no need for a "Department of Public Welfare," a machine for the distribution of billions of Hopkinized dollars by a political appointee. Let us hear no more of this tricky "public welfare."

TO WASHINGTON

upon a principle which can be accepted only by abandoning the Constitution.

What further amendments will be made by the time these lines are in print, no one can say. Washington at the moment presents a busy scene of log-rolling and compromises. As accepted by the President on April 8, the bill still contained three highly objectionable provisions: the creation of a Department of Public Welfare; the substitution of an Auditor General for a Controller General; and the replacement of the non-partisan Civil Service Commission by a Commissioner to be appointed by the President.

A Department of Public Welfare is too grave a proposition to be tied to the tail of a re-organization project. Sooner or later, a drive will be made to graft education upon it. Congress which alone appropriates should control appropriations through a Controller General with enlarged powers. Finally, while politics has all but ruined the present civil-service system, we shudder at the prospect of putting a million, more or fewer, jobs under the control of a single politically-appointed Commissioner.

We do not oppose this bill, as some assert, simply because the President approves it. We do not favor giving these powers to Mr. Roosevelt, but we should also oppose giving them to George Washington. Ours is not that kind of a government.

We deeply regret the injection of a religious issue into this controversy. Our opposition is based entirely on constitutional grounds.

THE SAGINAW STRIKE

LAST year, unions affiliated with the C.I.O. took forcible possession of a number of power plants in the Saginaw Valley in Michigan. This was the first of three "sit-down" strikes which have occurred within twelve months, the latest in the present month. On the former occasions, the strikers shut down plants which served about two million people, and factories and streets, as well as homes and hospitals, were deprived of heat, light and power.

The discomfort of the public was greatly aggravated by weakness on part of the public officials, but in the last year both officials and strikers have learned wisdom. "It was a bad precedent," said Governor Murphy, of Michigan, commenting on the latest sit-down strike. "It contributes to the use of force and violence when workers adopt this means of settling strikes. They are illegal and cannot be justified." The strikers showed their appreciation of the fact that the public agrees with Governor Murphy. While they retained forcible possession of the power plants, they continued to operate them, although the continuance of the service was at times doubtful.

We are glad to know that Governor Murphy believes the sit-down strike to be illegal. By his reference to force and violence, we assume that he also holds it to be quite without justification, moral or legal. We are also glad to note that through his mediation the strike was brought to an end. But with this said, it seems to us that the latest Saginaw Valley strike once more moves the question as to the worth to the wage-earner of the tactics tolerated, if not suggested, by the leaders of the C.I.O. Governor Murphy has expressed his opinion on the program at Saginaw. Will John L. Lewis give us his opinion?

The question is not rhetorical. Although Mr. Lewis may not know it, thousands of Americans are trying hard to believe that the C.I.O. is the long-awaited solution of the difficult problem of organizing unskilled labor and labor in the heavy industries. Theoretically, the C.I.O. seems admirable. Viewed in its tacit championship of violence and in its choice of leaders, it at times appears to be an organization that will set labor back a century.

Now and then Mr. Lewis has essayed an answer, but his tongue halts before he reaches the question. Usually he begins with a recital of the iniquities of capital, a true tale, in the main, long known to us and not seriously questioned. But from the crux of the problem, he shies away. In practice, is the C.I.O. an advocate of the "force and violence" which Governor Murphy condemns?

The strike at Saginaw presents a number of unusual aspects. It was called by a minority of the workers; about one-third, according to the Associated Press. In the next place, three separate unions are fighting for control and recognition in these power plants: a union affiliated with the C.I.O.; another affiliated with the A. F. of L.; and a third, an independent union, which the C.I.O.

stamps "company-controlled." Incidentally, the membership claimed by the three organizations amounts to twice the number of employees on the pay-rolls of the power companies.

An election under the National Labor Relations Board was sought by the A. F. of L. and opposed by the C.I.O., which is a commentary on how the Wagner Act can be used. Unwilling to wait for the election, the C.I.O. union demanded an immediate renewal of its contract, and when this was refused, called the strike. As a result of Governor Murphy's mediation, present wages and working conditions will remain unchanged, and the N.L.R.B. will now begin an investigation of the whole problem.

Whatever the result, we hope that the C.I.O. leaders will give this matter of lawless strikes serious consideration. Of all the lessons of the past, not one is clearer than that labor has nothing to gain and everything to lose by adopting a policy of force and violence. We still believe that the C.I.O. is structurally sound. But we are beginning to ask whether, under its present leadership, it can benefit labor. Are its demands helping to bring us out of this new depression? Can it promote the real welfare of the wage-earner if it continues to tolerate methods which alienate public support? Will it aid in the establishing of social justice when it countenances practices which are wholly unjust?

It is time for the C.I.O. to consider these questions. The public is interested in knowing what answers the C.I.O. will give.

UNHAPPY AUSTRIA

THE letter of the Cardinal, the Archbishop of Vienna, to Hitler after the destruction of Austrian independence, was unexpected. To say that it shocked the Christian world which has viewed with grief and apprehension the attacks upon Christianity in Germany, is an understatement. Making every allowance for the difficult position in which the Archbishop was placed, it must be said that the *Heil Hitler* tone of the Archbishop's letter was quite at variance with the position which the Holy See has publicly taken on affairs in Germany.

Probably, the Archbishop relied upon pledges made in private by the tyrant. Possibly it seemed to him that he was confronted with a choice between a greater and a lesser evil. It is not in our province to judge him. But it is clear to all the world outside Germany that no reliance is to be placed on any promise that Hitler may make.

The solemn pledges which Hitler gave the Holy See were violated before the ink was dry on the Concordat. In closing Catholic schools, in disbanding societies for Catholic young people, in interfering with the right of the Bishops to communicate freely with their people, Hitler has inaugurated, and still persists in, a policy which, humanly speaking, means the destruction of the Church in Germany. There is no reason to suppose that Hitler will apply another policy to Austria. To rely upon the pledges of a faithless dictator is to court disaster.

EASTER SUNDAY

CHRIST died for us upon the Cross, and sorrowing they laid Him in the tomb. Christ rose in glory from the dead, and appeared to His disciples. These are facts recorded by history. They rest upon evidence which few facts of ancient history can claim.

This Jesus was known throughout Judea. He was loved and hated during His earthly life as no man has been loved and hated. The bitterness of His enemies knew no bounds; they were determined to kill Him, and their plots succeeded when He died upon Calvary. They did not doubt that they had brought Him to death. They saw Him hanging motionless upon His Cross. They stood near when the soldier drove the lance through His Sacred Heart. They rejoiced, but His friends wept because He Whose whole life was spent in doing good, could no longer raise His sacred hands in healing, or open His holy lips to bless them.

Neither His friends nor His enemies had the slightest doubt that this Jesus of Nazareth Whom they had seen in their midst, had died upon Calvary. To what they saw and what they knew, they bore testimony.

But in the pure heart of His Mother, in the hearts of a few of His most faithful friends, was the conviction that He would not remain in the tomb. They knew that He had foretold His death, and He had died. They knew too that He had foretold His Resurrection, and His word was a shrine of peace in their souls. What He had promised, He would fulfil. Of that they were certain. Nothing remained for them but to await the moment when the stone would be rolled away, and He would prove His Divinity to all the world by His victory over death.

The great mystery which the Church commemorates tomorrow is recorded by all the Evangelists, but for the Mass the Church chooses the account given by Saint Mark (xvi, 1-7). It represents the holy women, Mary Magdalene and Mary the Mother of James and Salome, on their way very early in the morning to the garden in which Jesus had been laid. With them they brought sweet spices to anoint Him. It was not in the Providence of God that they were to fulfil this service of love; instead, they were made the messengers of His Resurrection. Since they had followed Him to the end, it was fitting that this sublime commission should be entrusted to them. When Judas had betrayed Him, and Peter had sworn that he knew not the Man, and the Apostles, all save one, had fled, these holy women were found at the foot of the Cross.

Until this world falls into the nothingness from which it was drawn by God's omnipotent hand, their story will be told and told again for the solacing of human hearts that suffer. In Our Lord's Resurrection, we have a sure proof of His Divinity; in His victory over sin and death, we have a promise that if we suffer with Him and die with Him, we shall rise in glory from the bondage of the tomb. Easter Day brings light and life. Let us put aside our cares, and rejoice and be glad with Jesus Who this day rises in triumph over sin and death.

CHRONICLE

THE ADMINISTRATION. The United States closed up its legation in Vienna, recognized *de jure* Hitler's absorption of Austria, asked him to pay the Austrian debt. . . . The National Industrial Conference Board issued a report giving a comparative analysis of the depression and recovery in the United States and Canada from 1929 to 1937. The Canadian recovery has been much greater than that of the United States. . . . Vice-President Garner urged the President to give the nation some assurance concerning his future policy toward business. . . . In an open letter to the President, Mrs. Eleanor Patterson, publisher of the Washington *Herald*, told the President it was fear of him which was causing the present depression, asked him to remove that fear. . . . Exchanging telegrams, Presidents Roosevelt and Quezon reached an understanding whereby the preferential trade relationship between the United States and the Philippines may end in 1960 rather than in 1946. . . . Railroad managers and labor proposed temporary Federal subsidization of the railroads to keep payrolls at present levels. The President announced his opposition to the plan. . . . Secretary Hull and the London Government exchanged notes, advising the United States and Great Britain will invoke the escalator provision of the 1936 London naval treaty and build battleships larger than the 35,000-ton limit set by the treaty. The gun limit of 16 inches will also be exceeded.

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THE CONGRESS. Adding \$43,109,429 to the House figure, the Senate passed the army appropriation bill, for a total of \$491,225,313. . . . Instead of the three 35,000-ton dreadnaughts approved in the House bill, the Navy Department asked the Senate to authorize three 45,000-ton floating fortresses which may mount 18-inch guns. Guns of this caliber have never before been carried by fighting craft. . . . The House and Senate passed the Glass Bill giving the Reconstruction Finance Corporation greater latitude in making loans. \$1,500,000,000 can be loaned to businesses, States and municipalities in an effort to combat the economic depression. . . . Wild scenes on the House floor thrilled the galleries as the Reorganization Bill, back from the Senate, was taken up. Democrat Lamneck objected to the proposed Department of Welfare. The "octopus-like" relief machinery would become permanent and the "most potent force in the United States for many years to come," he said. Harry L. Hopkins ". . . spends right—and left . . . has the ability to make votes in the name of Federal relief," Lamneck declared. By a vote of 191 to 149, the House voted down efforts of Administration leaders to choke debate, and railroad the bill through. Fearing the bill's defeat, the Administration commenced

making concessions. The President announced he would not oppose an amendment that would allow Congress by a majority vote through concurrent resolution to veto Executive reorganization orders. The President had previously declared such a stipulation unconstitutional. Administration opposition was also removed from amendment preventing the transfer of the Federal Office of Education from the Interior Department to the proposed Department of Welfare. Exemption of the Veterans Bureau from the reorganization scheme was offered. Declaring: "The country is not satisfied with the existing distribution of governmental power," Judiciary Committee chairman Sumners spoke of an "Anglo-Saxon" revolt against excessive Executive authority. "In the last several years we have had practically no independent legislature," he said.

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WASHINGTON. Following a three-year investigation of the American Telephone and Telegraph Company, Paul A. Walker of the Federal Communications Commission issued his report. A twenty-five per cent cut in the Bell System telephone rates could be made "without interrupting existing net earnings," the report maintained. Authority to control Bell policies, to regulate the Western Electric Company, to fix temporary rates should be invested in the FCC, according to the report. Walter S. Gifford, president of the A. T. & T. characterized Mr. Walker's assertion concerning a twenty-five per cent cut in rates as "absurd." Much of the Walker report, he said, is "simply not true," was "prepared with the same unfairness that characterized the investigation proceedings." The United States has the "best and cheapest telephone service in the world," Gifford said. . . . Refusal of the Inland Steel Company of Chicago to sign a written agreement with the Steel Workers Organizing Committee violated the National Labor Relations Act, the N. L. R. Board ruled.

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AT HOME. In what may be a bid for the 1940 nomination, Herbert Hoover, following his return from a comprehensive study of the European situation, addressed the Council of Foreign Relations in New York. He warned the United States to avoid any alliances with other so-called democratic countries. The nation should keep out of war, the ex-President declared. Maintaining that Fascism is the menace to democracy, he vehemently urged that the American people keep its Government from directing or participating in business. Mr. Hoover charged President Roosevelt with fostering Fascism through "planned economy." "Great Britain has her own national and imperial problems and policies," Hoover declared. "Any commitment of our

selves will mean that we are dragged into these policies." In aiding France, we would be "supporting Stalin," he said. The United States should avoid any program which lines up "the autocracies" against the "democracies," the ex-President advised, adding that if the Roosevelt Chicago "quarantine" speech was sincere, it meant military or economic alliances with the "democracies." . . . In Michigan's Saginaw Valley, members of the Utility Workers Organizing Committee, a C. I. O. affiliate, took complete possession of the plants belonging to the Consumers Power Company. . . . The American Federation of Labor, urged its members to withdraw support from Labor's Non-Partisan League, to establish their own political committees for the coming elections. The Non-Partisan League is only a "ventriloquist dummy" for John L. Lewis, A. F. of L. President, William Green, said. . . . New York State's 1938 Constitutional Convention opened in Albany.

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SPAIN. The 135-mile Franco front pushed further and further into Loyalist territory. Into Gandesia poured the Nationalist brigades. Among the Red prisoners captured was a Frenchman who revealed French Communist Deputy Marty had visited the Loyalist army, encouraged them to resist stoutly, promised French troops were coming to their aid. Six American prisoners said they were recruited in New York by the American Committee to Aid Spanish Democracy. . . . Franco soldiers captured Lerida, one of Catalonia's four provincial capitals, over-ran the Ebro Valley from below Frago to Cherta, reached the outskirts of Tortosa, near where the Ebro River flows into the Mediterranean. The Nationalists were within sight of the sea. Morella in Castellon Province fell to the Franco troops. . . . Following the capture of Lerida, the Nationalists were informed by residents of the city that Bishop Silvio Huix and seventy-four priests of the Lerida diocese were murdered by the Loyalists shortly after the civil war burst. The walls of a burned church, "the New Cathedral," greeted the entering Franco soldiers. . . . Swarming down from the coastal sierras Nationalist warriors controlled the highway linking Catalonia and Madrid. . . . Between March 9 and March 31, Nationalists reported they had captured 18,312 Loyalist prisoners, buried 7,554 Loyalist dead, captured enormous quantities of military supplies. . . . On the highway from Lerida to the French frontier, Balaguer, seventeen miles northeast of Lerida, fell to Navarese Requetes. 3,000 Loyalist militiamen fled across the French border. Another Franco column penetrated Catalonia fifty-five miles north of Lerida, and captured Tremp, which supplies half of Barcelona's electric power. . . . In jittery Barcelona the Red Government shuffled its Cabinet once more. A report from Cerbere, France, said the flight of Red officials has already begun. Ten Catalonian Government cars arrived there laden with baggage. Twenty Russian technicians passed through Cerbere. . . . Generalissimo Franco abrogated the autonomy status of Catalonia.

THE VATICAN. Following the statement of the Austrian Bishops asking for affirmative votes in the Hitler plebiscite, the *Osservatore Romano*, Vatican newspaper, announced that the Austrian Bishops' declaration was "formulated and signed without any previous consultation with or subsequent approval of the Holy See." Cardinal Innitzer, Archbishop of Vienna, was summoned to Rome, closeted with the Pope. Emerging, he issued a new statement in the name of the Austrian Episcopate. The former declaration of the Austrian Bishops was not, he said, intended to approve anything incompatible with the rights and freedom of the Catholic Church, adding that the Austrian Bishops would demand that no changes be made in the Austrian concordat without the consent of the Holy See.

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CHINA-JAPAN. Fierce fighting in Southern Shantung Province brought death to thousands of Chinese and Japanese soldiers, as the Nipponeese slashed at Taierhchwang on the Grand Canal, fifteen miles north of the Lung-Hai railway. Hostilities raged east of the Tientsin-Pukow railway. Chinese guerrillas struck at Japanese in widely scattered sectors. 1,000 Chinese raiders attacked Japanese only fifteen miles from Shanghai. Growing guerrilla warfare was making Japanese control of occupied territory increasingly difficult. . . . Following their lightning-like advances in the early part of the nine-months-old war, the Japanese war machine appeared to be stuck in Central China. 400,000 Chinese contested bitterly every Nipponeese step in the vast Lung-Hai area. . . . Russia was pouring supplies to the Chinese. Lanchow in Kansu Province was the receiving and distributing center. . . . Closer relations between the Kuomintang, Nationalist party, and the Chinese Communist party were reported. Upon Generalissimo Chiang Kai-shek was bestowed the title "Tsung Tsai" (leader), together with dictatorial powers by the national congress of the Kuomintang. . . . Japan asked Washington to send a more fully itemized bill for the damages in the *Panay* sinking.

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FOOTNOTES. In Russia, Nikolai Krylenko, merciless prosecutor in the early "frame-up" trials, was himself thrown into jail. Eleven more political executions were reported. Moscow denied the Japanese assertion she was sending parts of the Red army to aid the Chinese. The purge of Soviet officialdom continued. . . . In fear-ridden France, Premier Blum asked for drastic powers to remedy the financial chaos. Increasing strikes spread a feeling of unrest. The National Union of War Veterans requested President Lebrun to form a "public safety" cabinet with himself as the Premier. . . . In London, the House of Commons rallied around Prime Minister Chamberlain, rejected the Labor Party demand for an immediate general election on foreign policy. . . . Mexican President Cárdenas' promise to pay for the expropriated American and British oil properties was received with profound skepticism in informed circles.

CORRESPONDENCE

RETORT EPISCOPAL

EDITOR: The Bishop of Muenster in Westphalen preached in his cathedral about the influence of the Church on the education of youth.

Suddenly a uniformed Nazi stood up and exclaimed: "How can anybody talk about youth if he himself has neither wife nor child?"

The Bishop answered in a thundering voice: "In this house I will allow no offensive remarks against the Fuehrer." (As is well known, Hitler is not married.)

Then the Bishop continued to preach.

Ridgewood, N. J.

V. F.

OUR ABSTRACT THEORY

EDITOR: The writer of *Head of the State* (AMERICA, March 19) evidences an unwarranted fear, perhaps brought about by an obsession that Mr. Roosevelt is heading toward dictatorship. It is true that the three branches of our Government are separate and distinct, each supreme in its own sphere. But nowhere in the realm of creation is there anything without a head. The founders of our system recognized this, close as they were to the experience of the world which prevailed at the time our Government was founded.

The President, they said, shall advise the Congress from time to time as to the state of the Union. He shall have the appointing power, with the concurrence of the Senate, of all officials, even the Supreme Court itself. He shall be the Commander-in-Chief of the army and the navy. He shall enforce all the laws passed by the Congress and shall cooperate with the courts in the enforcement of their decrees. Thus it can be readily seen that although the three departments are coordinate, both the legislative and the judicial are helpless unless the executive, in its turn, exercises its proper functions and operations.

The people are the supreme power in America and by their quadrennial mandate have kept us in a mighty healthy course in this past century and a half. They can be usually trusted. Whenever the executive has assumed or has been given too much power either because of a state of emergency or because of the activity of the then occupant of the Presidency, we pulled through usually to advantage, and if he displeased the people or operated to their disadvantage, election day brought a new deal. But when the Congress attempted to assume too much power, as in the days of reconstruction after the Civil War, we were left with a most deplorable chaos which has taken generations to efface.

We are fortunate in living in the only existing

real democracy; but even here all authority comes from God. It is transmitted to the people and in turn expressed through their lawfully elected officials. Our danger does not lie so much in too much power in any one branch of our government but in the failure and neglect of the electorate to use judiciously their great power of directing the policy of their government through the medium at their disposal, the ballot.

Let us give less time to academic arguments as to whether the acts of our government follow the abstract theories of our system and more time in study and discussion to make sure that these acts square with the eternal and immutable principles of social justice and are in furtherance of our welfare, material, social and political, as well as spiritual.

Chicago, Ill.

FRANCIS B. ALLEGRETTI

TRADE SUICIDE

EDITOR: If the Church would save its own organization and religion itself, it must busy itself with the ethics of existing international relations.

The trade barriers erected in the name of "protecting home industries" are starving the life of the nations less favored with natural resources for their physical and industrial existence, driving them to ever-greater efforts to secure their own self-sufficiency on the one hand or to efforts to secure a place in the sun by the might of their arms on the other. The world needs a voice to whom it must listen to tell these the economic truth, the whole truth, and nothing but the truth. Rome alone possesses that voice.

They need to be told that this extreme protectionism is but a mutual game of beggar-my-neighbor in which all are being beggared. Without trade we would all be the most abject of savages, no one having anything he did not make, unaided, himself. Man began to be civilized when he began to trade, to subdivide and specialize his labors and augment his production both in volume and variety. Thus, trade is the genesis and life-blood of civilization.

There is ample evidence that this starving of the life of the nations by trade barriers has already been carried to this dangerous extreme. It is evidenced by the economic distress in all countries, even those most favored in economic resources.

Though the evidence that the policy of erecting trade barriers is a policy of trade suicide is overwhelming, the belief that a nation may gain advantage by such policy remains apparently as firmly entrenched in the public mind as ever. Will not the Church shed the light of God's truth—the truth that will make man free—on this vital matter?

Clifton, N. J.

STEPHEN BELL

LITERATURE AND ARTS

FURTHER THOUGHT ON CHRISTIAN ART AND ARTISTS

JOHN LaFARGE, S.J.

SO little, at least in this country, has been said about the spiritual problems of the Catholic artist, that I consider myself justified in returning to the theme which I discussed in the issue of March 12. A letter from Paul N. Flad in AMERICA for March 26 gives me a welcome excuse. That an architect with the professional standing and Catholic spirit of Mr. Flad feels the need of such a discussion is a point in its favor. Moreover, the point that he raises, even though expressed in the way of dissent, enables me to make more clear the answer to a query which may have arisen in other minds than his, if they happened to read the article referred to.

The very "sanctity" of his art, I judged, created for the Catholic artist a real difficulty in the practice of his religion. This "sanctity" lay in the absorbing exactions of the artist's ideal, which conflict psychologically, and to a certain extent physically, with the equally uncompromising exactions of sacramental and devotional life.

Mr. Flad finds it untrue to say "that artistic experience and inspiration are at variance in the artist's mind with religious experience and the supernatural life." Quoting Maritain, he points out that the two experiences can be coordinate, in fact must be coordinate for true Christian art.

If there is true Christian art, then, such a conflict will not exist. The artist's religious experience will harmonize with his artistic experience, because that latter will be inspired by the very truths that inspire the practice of his Christian Faith.

As this statement stands, I fully agree with Mr. Flad. If the art I practise is *truly Christian art*, as to its inspiration and as to its methods, then there will obviously be no conflict between that art and my Christian ideals. An effect does not conflict with its cause. When art is inspired by supernatural ideals the very exercise of that art is an act of religion. This is a happy consummation, and the nearer we can approach to it, the better. But the statement of this obvious truth does not directly touch upon the problem I had in mind, which is a pastoral one, the problem of a priest in dealing with souls. How is an artist to adjust the exercise of his art to the concrete conditions which surround the exercise of

his religion—sacramental, devotional—in the United States at the present day?

In order to make this problem a little plainer, as well as to meet more specifically the question here raised, let us imagine two possibilities.

Possibility number one is the exercise of *true art which is not Christian art*, which is devoid or practically devoid of Christian inspiration.

Immediately I see hands raised in objection. There can be no true art, it is said, certainly no truly great art, which is not Christian. Truly great art must be inspired either by Christian truths or by the influence of Christian living.

Attractive as this proposition sounds, I never have been able to convince myself that it is unconditionally true. The further art is distanced from useful purposes and the expression of definable ideas the more difficult it is to insist that it must have Christian inspiration to be valid art.

I believe, for instance, that the E-flat Ballade of Chopin is great art. It is the perfect expression of a musical meaning, perfectly adapted to one of the greatest instruments of expression that human genius has ever conceived, the modern pianoforte. Yet I fail utterly to find in it any Christian inspiration. I can find in it no assignable idea. It is simply music, marvelous music, perfect music, a work of genius, satisfying in itself.

Holy living did not inspire it, if I am to believe what I read of poor Chopin, not to speak of Mme. Georges Sand. In a vague sort of way it reflects the sensibility of the modern temperament, which in turn is a product of Christianity, but this sensibility is a fearfully slender foundation for anything like virile Christian living.

Delacroix is great art. His paintings are an epoch in themselves. And so with countless other marvels in the field of music, or design, or color. Yet it is difficult to find in them any Christian inspiration.

If we lived in a wholly Christian civilization, if all men, artists included, were penetrated by the eternal truths of the Gospel, evidently we should see a profound transformation in the field of the fine arts. It would affect the choice of themes and subjects; it would affect the matter of technique. It

would affect the very technical excellence of the artist himself, since the atmosphere of supernatural living is congenial to the expansion of the best that is in man's nature. Men would be stronger; women more beautiful; old people more gracious; children more playful; artists more glorious if all lived and practiced the Faith.

But we are not living any more, or as yet, in the ages of faith, and men and women are producing true art, as painters, musicians, sculptors, even in certain literary fields, which has no appreciable relation to Christian inspiration. Is their creative work to be discouraged on that account? Even in a wholly Christian civilization the essential factors of the problem would still remain. Human beings are human, and the Muse, even when baptized, remains a Muse, rigidly exacting of the creative artist's time, imagination and nervous energy.

Possibility number two is where the artist is explicitly inspired by the Christian ideals. He operates in the field where definable ideas and useful purposes, rather than sublimated forms of sense, dominate his art. He is an architect, let us say, or a liturgical craftsman. The conflict *within the realm of his own studio* does not exist. All is harmony within its four walls and within the walls of the building which he erects or decorates. There he can pray and meditate in peace. But the difficulties arise when, as I said, he emerges from his own little world. His whole nature is habitually bent upon producing a perfect synthesis. His mind is uncommonly sensitive as to all that jars upon that perfect harmony. But when it comes to the sacramental and devotional practice of his religion, he must put up with other people's syntheses, which are apt to be more disturbing for him than sheer ugliness. The alternative is to take his religion naked and unadorned, tough fare of intellect and will. This is hard enough for anyone but doubly hard for the artist, used to clothing his ideas in imagery and sense-form.

The solution, as I see it, rests upon a joint action of priest and artist alike. The artist must recognize once for all that it is folly to apply the narrow standards of his creative world to the great outdoors of all God's dealing with man. I doubt if we shall ever see in our times a complete reconciliation of natural beauty and supernatural truth. Vast and many-toned as are all the stops and keyboards on the organ created by man, its thunders are still a mere piping in comparison with the melodies of that immense Mystery, of which no man has begun to sound the length, or the breadth, or the depth, or yet the charity of Christ. . . .

Hence it is of the very essence of Christianity that it *should* break harshly into our man-made symphonies. It is forever flinging us out into a bigger world, like a wind that would whirl one from the fireside out upon a mountain overlooking oceans. A million discomforts attend the process, for it means exchanging time for eternity.

At the same time, the artist can and should strive to bring to bear the truths of Christianity as far as possible upon his art, that more and more this contradiction may be reduced. In every way

humanly possible, he should strive to make it Christian art; if not by positive Christian inspiration, at least by eliminating such things as violate the Christian spirit, and offend the Christian moral sense.

Where his art directly serves Christian worship, as is the case with liturgical art, his duty is still plainer, and there is no excuse for not seeking to carry out to the letter the explicit directions given him by the law and tradition of the Church.

The priest, on the other hand, can learn to bear with some of the personal peculiarities of the artist, which are not always, as is so commonly thought, due to temperament, but to the exacting conditions under which the artist must toil.

The twofold aspect of the question may be stated in somewhat different language.

The most far-reaching problem is that contemplated by artists who *are* striving to bring about a really Christian art. It is the problem created by a very real difficulty which the person who devotes himself to religiously inspired workmanship experiences in view of employment by the clergy of artists who are inspired by no such ideals, the prevalence of commercialized art, and the difficulty of practicing one's religion under external forms inspired by an entirely different artistic philosophy.

The other spiritual problem is felt by those whose art itself offers no religious consolation, but moves in that sphere of the sublimated senses where the material seems, as it were, to offer the least resistance to the spiritual and to symbolize by its own mystery and flexibility, the mystery and freedom of the spiritual life. The very perfection of such art causes a subtle temptation to substitute itself for that spiritual life which it should in reality support; which, in a more Christian civilization, it will actually support, fitting into its proper place in the scheme of things.

Mr. Flad believes that I was too easy upon the clergy for shunting from the Catholic architect to the non-Catholic architect "who cannot be truly God-inspired with the order and beauty of Catholicism, its tradition, its rubrics and liturgy."

In this I heartily agree with Mr. Flad; and such conduct is inexcusable in these days. Catholic architects have a right and duty to protest against such clerical practices, when they occur, as it is their right and duty to protest against methods of selection, engagement, competition and contract in dealing with Catholic architects which violate professional standards and in some cases ordinary moral codes. The religious problems of the Catholic architect deserve a treatment of their own. My immediate concern was with those whose work brings them less directly in relation to Christian ideas, yet which cannot be ignored or gainsaid on the account.

As our Catholic life is renewed, as the Faith penetrates every phase of our daily life, many of these problems will be solved indirectly which now baffle any direct attempt to ally the Muse to the Gospel. In the meanwhile let the artist and the priest learn mutual understanding and bear with imperfection, that in the end the one All-Perfect may triumph.

AT EASTERTIDE

What thought the buried Jesus
Shut in the cold, dark room,
Hand to his jagged pocket,
Prone in the quiet tomb?

Longed He to walk in gardens
Where roses grow no thorn,
Where all is love and music—
Where swings no whip of scorn?

Or yearned He for dreamless sleeping,
Nor life in the seed to shock,
The urgance of whose blooming
Could turn aside the rock?

Imagination falters
And scientific lore:
Only faith derives the theorem
How love rolled back the door;

And how, ascended to heaven,
He slitteth on the throne,
Waiting for Time's long wagons
To bring his purchase home.

LOUIS HASLEY

To fill the poor man's scanty hoard.
With strength and patience bless the lives
Of all poor men and poor men's wives.
Listen to poor men's children call
When they are cold and tired and small.
Stir up the fire and keep it bright
On poor men's hearths at fall of night.
Build a dry roof above the heads
Of poor men dreaming in their beds.
Bring peace to all poor souls who lie
Afraid and lonely when they die.
Joseph of dreams, in that last hour
Be a great light. Be a strong tower.

SISTER MARIS STELLA

THE EASTER VISIT

You laid Him in my arms the night He came,
You took me on the Flight,
And even when you lost your Little Boy
You let me share your fright.

I was at Cana when your quiet word
Evoked His wonder-hour,
With you I followed Him when, down long days,
He taught as One with power.

I stood beneath the Cross with you and watched
The heart within you break,
I helped you wrap His Body for the tomb
And wept for pity's sake.

But in that dawning, going home to you—
Beautiful evermore!—
I understood when He went in alone;
And closed the door.

SISTER MARY ST. VIRGINIA

JOSEPH OF DREAMS

Joseph of dreams, guard well the poor.
Be a strong bar upon the door.
Be a broad window all day long
To let in sun and wild bird song.
Set a new loaf upon the board

PIE WOMAN

Grizzly rags of hair; arms fat with age;
Pain-bulging shoes; sprung basket; splattered smock:
Shuffle, shuffle. Better patronage
Is always up the street; on the next block.

Go on, pie woman, fools laugh out at you.
What if the lemon filler starts to run?
Spring-eyed pie woman, what are you going to do
If all your stock melts, oozy in the sun?

Go on, pie woman, though it break you down.
Go on, old cracked-voice crone, go sell your ware.
Go on, poor saintly scapegoat of the town,
Consigned between a guffaw and a tear.

LE GARDE S. DOUGHTY

THE ROSEBUSH AND THE TRINITY

Saint John Damascene
Thought a man might see
The semblance of the Trinity,
The how and why of One and Three—
Father, Son and Holy Ghost—
In a rosebush most.
Tonight I mean to walk
From book
To bower—
Intently look
At the paternal stalk
Lifting the filial flower—
Be aware
Of both of them,
Rose and stem,
Before I see the bush or yet draw near it—
The rose's triune beauty finally share,
Led by its essence loosed upon the air,
As on our world is breathed the Holy Spirit!
I thank John Damascene
For pages that disclose
To me
(If not the Trinity)
More about the rose.

ALFRED BARRETT

BOOKS

A NOBLE FAMILY IN SINISTER TIMES

The House of Guise. By Henry Dwight Sedgwick.
The Bobbs-Merrill Co. \$5

THE reviewer is agreeably surprised to find a literary history that can be recommended at once as good literature and good history. Too often he has felt that the whole tribe of "literary historians" should be silenced or, perhaps better, put to work at some useful occupation. But so long as publishers can hope to fool readers who think a clever story is good history, our Hacketts, Ludwigs and Zweigs will continue to dish out historical hash, while historians weep for the waste of paper and ink or merely mutter their futile protests. The one redeeming feature in the voluminous output of these pseudo-historians is its vulnerability to criticism. Ten pages picked at random will usually provide the conscientious reviewer with enough ammunition to blast the book. In the present instance, however, a vote of approval had to be based on a reading of the whole volume.

The House of Guise is the story of three generations of heroes. Around the mighty dukes, François and Henri, gyrate the thrilling events on which depended the fate of a nation and, to a degree, the fate of Europe. In them one suspects an ambition not altogether arrogant or unfounded to supplant the "shadow of the Valois," to play again the rôle of the Mayors of the Palace from whom they traced their proud descent, and to rule France. But beside and beyond this all too human grasping for power, which belongs to the realm of conjecture, there is clearly discernible a real devotion, magnanimous, unselfish, chivalrous, to the cause of religion. The author, who has elsewhere enthusiastically portrayed Henri of Navarre, here carries the reader to a dramatic climax in the death of the nobler, though slightly less brilliant, Henri of Guise at the hands of a despicable king.

A publisher's blurb is generally of little value to a reviewer, and it should be mistrusted by the prospective purchaser. But there are exceptions, and we are willing to flatter the publisher to the extent of recommending this one for the reader's perusal.

The House of Guise presents a dynasty that failed to win a throne. But this remarkable family, which moves amid scenes of horror and whose path was often crossed by characters that are repulsive, represents the twilight of chivalry in the modern age. The story makes wholesome reading.

R. CORRIGAN

THE TEMPLARS, KNIGHTS AND MONKS

The Knights Templars. Their Rise and Fall. By G. A. Campbell. Robert M. McBride and Co. \$3.75

THE history of the Knights Templars fills the two centuries from 1118, when they were founded, to 1314 when Jacques de Molay met his death at the hands of the Inquisition serving as a tool of the rapacious Philip le Bel of France. Mr. Campbell tells this story weaving it in with the general story of the Crusades, of the clash of Papacy and Empire in these centuries and of the rise of the unscrupulous lawyer-politicians of the early fourteenth century. The narrative is clear; the style, simple; the treatment, on the whole objective. Only, Mr. Campbell has relied too much on secondary, and too little on

primary sources; and he was ill-equipped in the necessary minimum of theology and canon law which an account of the Templars calls for. Like almost everyone who has read much of H. C. Lea's *History of the Inquisition* Mr. Campbell is inclined to make unwarranted constructions on some of the facts.

Documentary evidence makes it clear that many medieval Popes were importunately zealous about the Crusades. Need one talk of "frantic insistence"? A good many Moslems and not a few Jews were killed by the Crusaders. But why must one add "before the blood lust was satiated"? What historical documents warrant the guess that "Honorius may have dreamed of seeing the Temple . . . develop to such an extent that Rome would have at its command an army so numerous and widespread that the Church would be able to crush any king or prince, whether in the East or West, who ventured to challenge its authority"? Sometimes the author mixes the good with the ill: "Cruelty, stupidity, superstition, greed, selfishness, treachery, depravity all form part of the story, but there is also to be found sublime self-sacrifice, the highest courage, and the noblest ideals." Occasionally original documents are cited; "the reverent knights whose whole life is spent in combating for God, both in body and soul, and who, despising all worldly things, are daily prepared for martyrdom."

It is bad canon law to talk of "the Church . . . sending the women to a convent if a decree of nullity were pronounced." It is bad history of dogma, so far as the Middle Ages go, to speak of "such disputed doctrines as the Virgin birth and the Trinity." Vows are not "taken to the Church," but to God. There are many little historical slips. The Concordat of Worms was not in 1106, but in 1122. Conradien was not "the next Emperor, May 1254." Among serious historians there is no "suspicion that Boniface murdered his predecessor." And so of many other matters. Yet, on the whole, a worth-while work.

GERALD G. WALSH

FORGOTTEN EPISODE OF REVOLUTIONARY DAYS

General Washington's Dilemma. By Katherine Mayo. Harcourt, Brace and Co. \$2.50

A WELL-NIGH forgotten episode out of the many that occurred during the American Revolution is the basis for the present work, an incident which in itself has all the elements of stark drama. This is not fiction but documented reality, yet the story builds up to an intense climax followed by a surprising denouement.

An impassioned oration by the Rev. Doctor Woodhull, Presbyterian divine delivered at the funeral of Jack Huddy, incited the four hundred American Rebels to demand of General Washington reprisal for the death of Captain Jack Huddy. Washington called a council of war consisting of all superior officers, who were unanimous in their opinion that retaliation ought to take place. A British prisoner, a captain, would be chosen by lot from a group of thirteen. That decision General Washington accepted and he so notified Congress. The choice fell upon on Captain Charles Asgill, a lovable lad not yet twenty years old, whose father was at one time Lord Mayor of London.

From this point the story unfolds and becomes increasingly involved and far-reaching in its effects. A veritable pageant of distinguished personages cross and recross this stage, expressing opinions for and against Washington for the decision demanded of him by the

Monmouth County Rebels. The dilemma was at length solved diplomatically in a sudden and unexpected manner.

Katherine Mayo wrote *Mother India* some years ago, a book widely discussed at that time. The present volume is well documented and is the result of much careful research from authoritative sources. In her acknowledgement of assistance Katherine Mayo expresses her gratitude to a long list of eminent persons in America, England, Scotland and France. CATHERINE MURPHY

THE PARADOX THAT IS MAUGHAM

W. SOMERSET MAUGHAM. By Richard A. Cordell. Thomas Nelson and Sons. \$2.50

THERE is hardly an author today of whom more is known and of whom less has been written than Somerset Maugham. For this reason one may say in all truth that Mr. Cordell's biography, which has caught the spirit behind the writings of this author, is quite a timely work.

To describe the paradoxical Maugham is no easy task: British by birth, he prefers to live in France; a confirmed pessimist, he can still admire missionaries and the zeal of their work. Those who are already acquainted with the writings of Maugham know the man himself, and Mr. Cordell's biography will but verify opinions long held.

More than any other present-day writer Maugham possesses a facility for weaving in the events of his own life as a background for his stories. It is this definite establishment of the relationship between Maugham's life and work that gives Cordell's book much of its value. In it a short sketch of Maugham's life is followed by an exposition of his career as a novelist, a dramatist, a writer of short stories, and finally as a critic and a traveler.

Mr. Cordell has written this biography in a clear, straightforward manner. In general he has overcome the difficulty which leads to monotony in biographies where there is a constant relation of facts. One might wish to add to this praise that this is a book that cannot be put by once it has been begun. But unfortunately the author has missed the trick of creating an interest that grips, though the book is by no means void of interest.

JOSEPH R. N. MAXWELL

THE GLITTER BUT NOT ALL GOLD

THE SEVEN SOVIET ARTS. By Kurt London. Yale University Press. \$4

WE hear many rumors these days about the remarkable work that is being done in the arts in the U.S.S.R., of the glories of the Moscow Underground Station, of the interesting developments in the opera, of modern architecture, and of the government support that is given to creative artists. This book is the first one in English to give a comprehensive description of what actually is happening in the Soviet states in all the fields of arts.

The author is himself a musician and was invited to Russia in 1936 to lecture. He makes it clear that although he is friendly to the Soviet he tried to see everything in Russia without political bias or prejudice and that he has attempted to give a thoroughly impartial picture of what he observed. The book gives the impression throughout, of being unemotional and objective. He admits openly the things he admires in Russia and criticizes freely what he does not like.

He found, in the first place, tremendous energy in every field of art and a remarkable decrease in illiter-

acy. He found that artists in every field are well-supported, that if they are successful they are likely to have an automobile and a summer home, to have good clothes, enough to eat, and nothing to worry about—except the next purge. Looking superficially at the high position of respect and security that the artist has in Russia one might think, at first, that there indeed, is the artists' paradise.

A careful study of the situation gives an entirely different picture. Despite his many loyalties to the Soviet ideal, the author states, repeatedly, that there is absolutely no freedom in any of the arts in the Soviet Union. The artist in Russia is an agent of the government and his work must always conform to Stalin's objectives. Artists who did not agree with Stalin "would be outlawed, and become not only artistic but also social outcasts. . . . The only course left to them is either to give up their profession or their conscience."

The entire cultural situation in the Russian States is determined by the ruling party headed by Stalin. There is no tolerance toward any kind of deviation from the designated culture. Politics dominate and oppress art in its every aspect.

In addition to this state of affairs, regular production is required of artists and "the dictated regulations for Soviet criticism will, if they last much longer, fix mediocrity as the valid criterion." Freedom of expression, either in creative work or in criticism, is permitted only when it agrees completely with the supreme political opinion. The great wealth of talent, resources, training, and energy in the various arts is "wasted and stultified by political dictate." This deliberate lowering of art to the level of regulated mass production is another dismal chapter in the modern tragedy of Soviet Russia.

RUTH BYRNS

BOOKS IN BRIEFER REVIEW

MONUMENTA NIPPONICA. STUDIES ON JAPANESE CULTURE, PAST AND PRESENT. Sophia University, Tokyo. Vol. I, No. 1. January 1938.

IN the midst of the uncertainties of the Far East situation, the Catholic University in Tokyo began to publish a semi-annual periodical, which ought to serve greatly the peaceful mission of the Church. The *Monumenta Nipponica* pursue, as the Editor states, a two-fold aim. The first objective is to make more accessible to the American and European public "the rich treasure of Far Eastern culture, emphasizing especially the typical values of the Japanese tradition." Secondly, this new publication wants to provide a common forum to all scholars, irrespective of nationality and creed, to advance their views and the results of their studies on the cultural problems which affect the Far East.

PETER J. HERZOG

REVOLT U. S. A. By Lamar Middleton. Stackpole Sons. \$3

AMERICAN people have been bombarded in books and newspapers with so much discussion of conditions in Europe that many are seriously troubled over the question whether such things could happen here. Within the limits of his subject the author invites us to take our eyes off Europe for a while and fix them on ourselves. From a study of appeals to violence as a remedy for abuses in our history he reaches the conclusion that there is little natural inclination here in the United States for such outbreaks.

Leaving aside the Revolution and the Civil War, he discusses attempts of this kind from the seventeenth century down to the Pullman strike of 1894, while Barrows Mussey adds a postscript on recent trouble among the farmers. Nearly all were of short duration, affected only a small area, and failed of their purpose. Three came in

colonial days, one was interrupted by the Revolution and resumed at its close, four came between the Revolution and the Civil War, and since then only the Pullman strike, through its interference with the railroads, took on national importance. The author's general conclusion seems established as far as this history goes. Experience has confirmed reason in showing the folly of such violence, and our democratic institutions, however great their defects, are still strong enough in the hearts of the people to lead them to seek redress for abuses in the legal methods of democracy. By far the great majority in America are for peaceful solution of their disagreements.

WILLIAM A. DOWD

SHAKESPEARE'S PLAYS. A COMMENTARY. By M. R. Ridley. E. P. Dutton and Co., Inc. \$2.50

THE editor of the New Temple Shakespeare has added a volume to the vast literature of Shakespearean criticism, in which he presents an approach to the plays which has a pleasant sanity and a freshness of viewpoint. He talks quietly about each play as a learned Shakespearean scholar might talk to you in a taxicab on the way to a performance, by way of pointing out the proper approach, the subtle excellencies to watch for, the plentiful good, and the infrequent bad "theatre" of the great showman. All textual controversy and critical jargon have been left in the study.

The arrangement of the book, dealing as it does, with the plays in the chronological order of their composition, stresses the growth of Shakespeare in dramatic technique, mastery of language and knowledge of human nature as he matured. There are some fine chapters in the beginning on how to read the plays, and in one of these, *On Shakespeare's Verse*, Mr. Radley presents a most lucid demonstration of Shakespeare's amazing elevation of blank verse from a medium that was really blank to the most flexible and powerful measure in English verse.

Well fulfilled is the simple aim of the author: "to write a book . . . so that anyone who wishes to pick up a play to read it, or is going to see a play . . . can be sure . . . it may suggest to him one or two ideas and keep him on the alert to seize relevant points." He has done just this, without any adulatory rhetoric. He does our admiration for Shakespeare no harm at all by sneering affectionately at the bard whenever he stumbles or falters. The book is the distilled personal viewpoint of a Shakespearean with all the tedious ingredients of scholarship left in the retort.

J. G. MEARS

FROM RICHARDSON TO PINERO; SOME INNOVATORS AND IDEALISTS. By Frederick S. Boas. Columbia University Press. \$3

LITERARY criticism is at best a derivative art, but, tossed off "double tides" by a genius like Hazlitt, it assumes the airs of authentic creative writing. All critics, however, cannot be geniuses; and among the lesser race are some few with heads above their brothers', who not only have read widely—Saintsbury's ideal critic reads everything and forgets nothing—but have thought much and, most important of all, have definite standards in literature and in life, against which to measure. In the hands of such a critic the reader feels at ease. And the sane, scholarly Dr. Boas possesses all the requirements as such a critic.

There are ten papers collected in this book, three of which now appear for the first time, and all somehow concern "innovation, independence or idealism" and the endless struggle between soul and sense. Which paper one may prefer will depend simply on individual taste. In those concerning Edmund Kean, introducer of the "natural school of acting," and Sir Arthur Pinero, innovator in another field of drama, and Tennyson's *In Memoriam* friend, Hallam, the freshest ground is broken. But the Arnold study by this fellow-Oxonian is particularly sympathetic; and that on Thackeray's English Humorists, unfolding Dr. Boas' own ideas on the man of letters as hero, contains too much good sense not to be specially recommended.

PAULA KURTH

THEATRE

ALL THE LIVING. There is a very interesting play now on the stage of the Fulton Theatre. *All the Living*, made into a drama by Hardie Albright from a book by Victor Small, is a successful effort to show us the patients, the physicians and the daily life in a state insane asylum. Its strength is due as much to its reservations as to what it offers. It could be very painful to witness, but it is not. It could be very "hard-boiled," or very sentimental. It is neither. It is, on the contrary, a surprisingly convincing picture of the routine in the type of institution it presents. It gives those of us who know something about such institutions the impression we receive when we visit friends in them. They are far from the tragic and terrible places the uncontrolled imagination can make of them. We find that they are places of help and of probable healing.

The playwright has no abuses to show us, no outrages to correct. The inmates of his institution are not "mad." They are merely "sick": and many of them have a good chance of cure. We see physicians carrying on their treatments without sentiment, but always with humanity and with immense zest and interest in results. There is only one scene that sends a chill of horror rippling down the spine. That is the scene in which a shrieking siren proclaims the escape of a patient, and when for a moment or so the whole institution echoes with the mounting hysteria of the remaining patients. Like the rest of the play, this scene is written and directed with extreme reserve.

There is a little plot trying to show its pleasant face to the audience from time to time, but no one feels much interest in it. We know from the first that of the two doctors in love with the prettiest nurse the up-and-coming young psychiatrist will get her; while the neurotic specialist who has discovered a cure for *dementia precoox* will find his compensation for lost love in the success of his remedy.

It is the patients who interest us; the gay and irrepressible Gandy, who is happy in giving away the White House, or Brooklyn Bridge, or a leading railroad, to any one near him. He is the happiest man in the institution, yet he is also the one admittedly hopeless case we are allowed to observe. We are interested in the widow's only son, who is cured at the end of the play; in "Old Man Adams," who objects to crows; in many others of the dramatic pageant passing through the offices of the doctors. What we spectators are doing most of the time is witnessing an absorbing clinic; and the playwright and director seem as unconscious of our presence as the company does.

We are so accustomed to good acting in New York that we are inclined to take it for granted and pass it over without due praise. But there is something quite thrilling about the work of the entire company in *All the Living*. These men and women are not acting. They are the patients or they are the members of the staff of a state hospital for the insane. The high nervous tension the doctors are under in their work is shared by those who watch them from theatre seats; but the atmosphere they create is an atmosphere of hope, and hope is the principal reaction which the spectators will carry home with them.

Among the best of superlatively good acting is that of Sanford Meisner as the nerve-ridden psychiatrist, Leif Erickson as the ambitious young recruit to the hospital staff, John Alexander as Gandy the magnificent, who gives away public buildings as if he owned them, and William Franklin as Selks. These are the big roles. The women are put to it to hold their own, but they do it—Elizabeth Young as a super-nurse setting the pace. *All the Living* is a very definite contribution to the drama of this season.

ELIZABETH JORDAN

FILMS

PORTE OF SEVEN SEAS. Restraint and delicate treatment of a usually questionable theme make this film a poignant and quietly forceful drama, unfolded against the motley background of Marseilles and played with a rich humanity by an excellent cast. The portraiture is lighted by humor and sentiment in turn and serves to emphasize, rather than soften the stern moral pointed by the plot. When, without explanation, an impulsive young sailor departs on a three-year voyage, leaving his sweetheart to face the consequences of their illicit romance alone, the girl accepts the hand and name of an elderly suitor. With him she finds security and respectability, but her decision is shaken by the return of the voyager whom she still loves. The struggle results in her determination to stand by her marriage, freeing the young man to follow the sea. Directed with unimpeachable taste and a rare sensitivity, the production moves through a series of realistic incidents culminating in the emotionally satisfying renunciation, thereby serving art and morality at one stroke. Wallace Beery is a colorful old sea-dog and, with Frank Morgan, accounts for much of the humor and dramatic effectiveness of the piece. Maureen O'Sullivan and John Beal fill out a generally fine cast. For mature moviegoers, this is distinguished entertainment. (*MGM*)

ISLAND IN THE SKY. The unfeeling mechanism of the law is thwarted by woman's intuition in this moderately gripping melodrama with the intriguing title. Needless to say, there is no symbolism concerned when crime is located in a penthouse nightclub, and the development of the plot, though handled with some imagination, never justifies the novel promise of its label. Although he has been duly convicted and sentenced to die for murder, the businesslike district attorney's latest victim finds a sympathizer in the prosecutor's own secretary. The determined young woman goes so far on a hunch as to postpone her marriage to her boss and set out on a private job of sleuthing. Her quest results in the inevitable last minute pardon for the condemned prisoner. Director Herbert Leeds, with the not inconsiderable aid of some expert comedy characterizations has constructed an exciting and compact film out of routine situations and Gloria Stuart, Michael Whalen and Paul Kelly add convincing portrayals to this adult production. (*Twentieth Century-Fox*)

THE CALL. Financed by popular subscription in France, this interesting film portrays the major incidents in the picturesque career of Charles de Foucauld, missionary explorer and martyr to the Faith. It is a strange tale, told with direct reverence and a sense of the spiritual ideal which led Père de Foucauld into the Sahara in search of souls after having so narrowly missed, in earlier life, losing his own. Leon Poirer has realized his separate situations so well that they remain separate, almost tableaux. Jean Yonnel and Pierre de Guigand, in the chief roles, play with sincerity, however, and the natural scenic backgrounds give them an atmosphere charged with mystery and high adventure. As an experiment in independent picture-making and one of the very infrequent attempts to memorialize a Catholic subject, it should engage serious attention. (*Best Film*)

MR. MOTO'S GAMBLE. As Professor of Applied Criminology, the resourceful Mr. Moto is called upon to demonstrate his methods of detection in quaint circumstances. He discovers that a prize-fighter who has apparently been knocked out is a victim of poison and proceeds to unmask the culprit. Peter Lorre shines in a fairly well-sustained yarn which is suitable for adults. (*Twentieth Century-Fox*) THOMAS J. FITZMORRIS

EVENTS

TALL tales are being printed these days. Among the tallest is the following sent out by the INS. A Captain Derek B. Dickinson, Oregonian, who fought with the Spanish Reds, tells gaping reporters of a solo air battle he fought with Bruno Mussolini. . . . "Bruno radioed the Loyalists that he would like to meet in solitary combat with a picked pilot and I volunteered," Dickinson told the newsmen in New York. "We fought for twenty-two minutes and at the end of that time both of us were practically out of ammunition and low on gas. Mussolini threw over his glove, indicating that he was through, so I threw mine over also. I understand Mussolini had received a leg wound but I can't prove it. I had 326 bullet holes in my plane." . . . After telling this one, Dickinson then let go with another one, to wit, that all Loyalist flyers taken prisoner were tortured and killed. . . . About the only things he did not show reporters were young Mussolini's glove and leg wound. . . . Dickinson is now going over to the war in China where he will no doubt have duels in the air with the Mikado. There is no use in speculating now on what the Mikado will throw over when he is through. We will have to wait until Dickinson tells us. It may be a Japanese vase full of cherry blossoms, or a kimona, or a box of matches made in Sweden, Japan. Or it may be something else. We will have to wait until Dickinson thrills the world with the news. . . .

All this, however, gives us some idea of the character of the next World War. We can almost see now the flaming headlines, the breath-taking descriptions. Flash. Moscow. (Special to the New York Bugle) Joseph Stalin, Jr., radioed the Estonian air corps to select their best pilot. He desired a duel in the sky with the selection, young Joe revealed. The thrilling battle, Joe said, was held over Dnartzuvkyczbgozfzky. It lasted twenty-three minutes and thirty-seven seconds. Finally the Estonian threw over a sock to show he was through. Joe said he then threw over one of his socks. Joe declared he started counting the bullet holes, got tired after he counted 782. Young Stalin told the foreign correspondents that the Estonians are roasting alive all Russian aviators they capture. He showed them a photograph, which, according to Joe, was that of his friend, Ivanovich Spuhoosky. Ivanovich seemed to be getting fried or roasted. (The Estonian Consul in New York yesterday pronounced the Soviet photograph a fake. The Bolsheviks take pictures of roasting pigs, then doctor the photographs, the Consul said.)

Flash. Paris. (Special to the New York Bladder). Leon Blum, Jr., returned to Paris yesterday with a tale that may well prove to be one of the most remarkable of the war. Blum told correspondents he was cruising around under the Azores in his private one-man submarine, when he received a challenge from young Goebbels for a solo fight. Goebbels arrived in a shiny, new, one-man Ford submarine. The ensuing clash was the fiercest ever witnessed by the Azores' fish, Blum said. It lasted two weeks. Goebbels finally threw out a sports shirt to show he was through. Blum revealed there were forty-eight torpedo holes in his craft. "I heard later that Goebbels was hit in the leg by two torpedoes, receiving a leg wound," Blum said. The Germans fry and pickle all French submarine men they capture, Blum told the newsmen, showing photos of Frenchmen being pickled. . . . Flash. (Special to the New York Bugle). Fourteen-year-old King Peter of Yugoslavia, out for a joyride in his new tank encountered Prince Michael of Rumania. The battle lasted thirty-two minutes. Young Michael threw out his sweatshirt to show he was through. King Peter threw out his necktie. Young Peter said the Rumanians stew all the Yugoslavians they capture. THE PARADE.